Alright my fellow Nordic culture enthusiasts, I'm gonna do something a little different than I normally do; I've speculated on a few occasions, but here, I’m gonna go all out, & construct a speculative Nordic Bronze Age pantheon; an idea inspired by my own last post which presented such a speculative idea.

To stay consistent with the hypothesis that the Æsir/Vanir War story’s a mythologization of an actual Nordic Iron Age war between the Vanir worshiping Nordics & a different tribe who were the Æsirs original worshipers, & that that the Nordic Bronze Age gods are the Vanirs early incarnations (which I've learned I'm not the first to propose), any & all Æsir are disqualified from candidacy unless they're adopted from either the Vanir or the Jötnar; as are Vanir that were worshiped in other Germanic pantheons, sorry Freyr.

Both because there's no surviving Pre-Germanic texts to give us their proper names, & to make it easier for you to know who I'm talking about, I'll be using their Old Norse names; so you'll no doubt recognize a lot of Jötun names alongside the Vanir names; which shouldn't be a problem because even in Viking Age Norse mythology, the line between god & Jötun is practically nonexistent; with many Jötnar being godly beings in their own right, & some becoming gods simply by forming some sorta bond with one of the Æsir (Lóki becoming Oðins blóðbróthir), or Vanir (Skaði marrying Njörðr); in fact, the source I read suggests the Vanir in particular might be the children of the Jötnar; which's just a more focused form of the suggestion in Norse mythology that both the Æsir & the Vanir are Jötnar who decided to separate from Ymirs brood.

Naturally, I'll be listing the role I hypothesize they played in the pantheon, as well as a brief (or at least as brief as I can make it) explanation of why I hypothesize them & their role; because I know some of my picks’ll seem strange if I don't give some sorta explanation. But keep in mind that no matter how strong my logic &/or evidence, the whole pantheon's pure speculation, & should be considered such.

Sun Goddess & Chief Deity: Súnna

The artifacts show a recurring sun motif; suggesting that, like that in lots of other Bronze Age cultures, the Sun deity was the Bronze Age Nordic pantheons chief deity; & the fact sundisks appear specifically in womens outfits in the artifacts suggests the Nordic sun deity was female; which, along with the most famous such artifact, the Trundholm Sólvognen, depicting the Sun riding a horse-drawn chariot like she does in Viking Age Norse mythology, suggests that she was Súnna; chief of the Bronze Age Nordic pantheon, but demoted to minor goddess after being carried over into the Viking Age Norse pantheon.

Moon God: Máni

Admittedly, there's not much in the artifacts to suggest moon god worship, but absence of evidence isn't evidence of absence; & I imagine, in the minds of Bronze Age people, Nordics included, the Sun & Moon existed in a sorta symbiosis; couldn't have one without the other; that's probably why they're siblings in pretty much any mythology I've looked into.

Divine Twin Gods of War & Brotherhood: Vili & Vé

Iconography of divine twins in horned helmets (which we know were worn in combat in the Bronze Age) appears in artifacts just about as frequently as sun iconography; whether explicitly, or implicitly like with the Veksø Helmets; usually paired with axes, hence the Gods of War hypothesis.

As for the Gods of Brotherhood, such iconography would suggest them to be brothers both in the literal sense, & in the metaphorical sense of being brothers in arms. The double-axes & double-axe iconography I've shown existed in Scandinavia at the time might've been one of their symbols; with them both wielding axes whose edges're pointed in opposite directions.

& in Norse mythology, after helping create them, Vili & Vé seemingly disappear, leaving Oðin to rule the cosmos by himself; & the next story we get is the story of the Æsir/Vanir War; & while we know that Oðin fathered most of the Æsir there at the time, we don't get any explanation as to where the Vanir came from before this story. That's why my personal hypothesis's that after the Nordic people adopted the worship of the Æsir, Vili & Vé, in addition to getting a new brother in Oðin, had their role in the mythology changed so that, while this isn't recorded, after creating the cosmos alongside him, they went their separate way from Oðin, & founded different family branches of the Vanir.

Goddess of War, Beauty, & Sexual fertility: Freyja

Not only were womens ornaments found paired with gear for riding horses, an animal strongly associated with war & warriors back then, but it's a common trope in Indo-European & Semitic pantheons for goddesses of beauty & sexual fertility to also be war goddesses; with even Aphrodite being worshiped as the warrior Aphrodite Areia, in the Greek kingdom of Lakonia (of which Sparta was the capital city) which makes perfect sense, as the body fit for combat is also considered the most beautiful & sexually attractive on an instinctive level; for both men, & women.

& not only were horses considered sacred to Freyja alongside cats, butterflies, & boars, but along with not being attested anywhere else, suggesting her to be a uniquely Nordic goddess, even after Scandinavia was officially Christianized, Rural Nordics, particularly Swedes, secretly continued worshiping Freyja until the 19th century; suggesting her to be the deity that represented the Nordic identity more than any other.

Another interesting hint at this's we've found many Fürstenberg type bracteates depicting a woman in a corded skirt like in the Egtved Girls outfit, & double-looped hair, holding a stave or scepter in her right hand, and a double-cross feature in her left; while I don't think she would've been associated with magic in the Nordic Bronze Age, as there's no evidence of runes, the instrument of Seiðr, existing back then, hence my leaving that role off, lots of Viking Age depictions of Freyja depict her holding a stave, or a staff/scepter like object when that role was added to her domain; giving her a strong association with them; & since by the time the Nordic Iron Age began, Scandinavia got too cold for them, this image of a woman holding these objects strongly associated with her while wearing this short skirt is likely a depiction of Freyja based on her Nordic Bronze Age incarnation, but with her new role as goddess of seiðr superimposed on it; as in addition to being so naked as a display of divine purity, gods of both sexes were frequently depicted wearing the same clothes as the people who worshiped them.

Goddess of Wealth, Friendship, & Happiness: Hnóss

Not only is she Freyjas dóttir, but along with wealth & happiness, Hnóss's the goddess of something often overlooked in ancient religion studies that was extremely important in pre/history; friendship.

Friendship's a relationship that, in the ancient world, can come with lots of major benefits, including wealth & happiness, & can mature into other kinds of relationships; including romantic & sexual ones; which's why it makes sense for the Goddess of Friendship to be the dóttir of the Goddess of Sex.

Goddess of Beauty, Adoration, & Freedom: Gérsemi

Another aspect often overlooked in ancient religion studies' freedom; which's a grave error because freedom's one of humanity's instinctive desires; that's why it makes sense for any pantheon to have a deity of freedom like Gérsemi; & for them to be the child of the Goddess of Sex; another such desire; especially if, like her mother Freyja, Gérsemi's a Goddess of Beauty, & of adoration on her own terms.

God of the Sky: Ymir

Anyone on here who's at least played Conan Exiles knows that in Robert E Howards Hyborian Age, Conan the Barbarians time, not only is Ymir, the progenitor of the Jötnar, alive & well, but he's even the chief god of the Nordheimrs; & while the Hyborian Age's obviously a figment of Robert E Howards imagination, my research for this article suggests that the idea he presents through the Nordheimrs, of prehistoric Nordic people worshiping Ymir as a god, is, in fact, correct.

Turns out, a lot of people, especially religious scholars, interpret Ymir to be the Nordic interpretation of a deity from the Proto Indo-European pantheon; usually, he's equated to Yemo, a figure from the supposed Proto Indo-European mythology created by Bruce Lincoln, in which Yemo's sacrificed by his twin brother, Mannus, to create the world; this's because the word "Yemo" is the Proto Indo-European word for "Twin", & Ymir's traditionally equated with the Vedic "Yama", whose name also translates to "Twin". However, this's pretty sketchy, as not only did Bruce Lincoln himself admit that his reconstructed Proto Indo-European creation myth isn't very compelling when you scrutinize it, but unless you count Auðumla, Ymir doesn't even have any "Mannus" like figure to be the Twin of in the Norse creation myth. & in fact, there's a different Proto Indo-European word that Ymir is much closer to, & in fact derives from, but has a different English translation; that Proto Indo-European word being "Ymyós", alternatively spelled Ymiós, which translates to "Double", or "Pair"; making Ymir either a double being, male & female in one, or a divine couple. Not only would this explain how Ymir was able to sire the Jötnar by himself in the Norse creation myth, but it also suggests that, in the original, pre-Æsir Nordic creation myth, Ymir was non-fatally split apart like what happens in other Indo-European creation myths; with the male half of the "double" or "pair" becoming the Sky god, & retaining the name Ymir, & the female half becoming the Earth goddess, & getting a new name; Jörð.

& speaking of other Indo-European creation myths, a lot of people, ancient religion enthusiasts & scholars alike, have noticed strong parallels between Ymir, & the sky-father deities of other contemporary Indo-European pantheons; I.E Ouranos; lending further credence to the idea of Ymir being the original Nordic sky god; this'd make Ymir a very powerful deity in the Bronze Age Nordic pantheon; perhaps the deity that with his female counterpart, Jörð, fathered the first generation of the pantheon, including Súnna, Máni, Vili & Vé, Njörðr, & the rest; if true, it'd completely reframe the part of the Norse creation myth where Oðin, the first Æsir, slays him together with Vili & Vé; reframe it as a religious declaration of dominance, that the Æsir are the new primary gods, replacing most, if not all, of the native Nordic gods; & if the Vanir really are of Jötun blóð, this act'd be a much stronger motive for the Vanir to feel vengeful towards the Æsir to the point of deciding to go to war with them than how they treated Gullveig alone; in the original story, the Vanir might've sent Gullveig to the Æsir to demand some sorta recompense; & the Æsir responding to that by burning her alive thrice might've been what finally made the Vanir snap & declare war.

But even so, the introduction of the Æsir to the Nordic pantheon couldn't get rid of Ymir completely; as in the Norse Creation myth, after killing him, Oðin, Vili, & Vé use Ymirs body to create the Earth & heavens; & what part do they use to create the Heavens? His skull; allowing Ymir to watch over the Earth & everything on it in sky god fashion, even in death. A detail that, presented alongside the linguistic evidence & parallels to other Indo-European sky-father gods, would suggest Nordic skyfather to be Ymirs original role; like how the Greek story of Zeus' childhood specifying that Rhea secretly raised him in Crete suggests Crete's where his worship originated (Heras too, but that's a topic for another time).

This'd also have some pretty interesting implications for Jötunheims original place in Nordic cosmology; it was in the Nordic Bronze Age that the warrior ethos the Viking Age Norse inherited first formed; & with Ásgarðr not existing in Nordic cosmology yet, & Ymir likely fathering the first generation of the pantheon, it's possible, likely even, that Jötunheim was the original home of the gods, & warriors afterlife in the Bronze Age Nordic religion; where those who died as warriors were taken to to be reincarnated as Jötun warriors; which'd also expand Súnna, & Vili & Vé's role in the cosmology; as in exchange for helping Vili & Vé protect her on the way, Súnna would ferry the souls of dead warriors to Jötunheim. After all, Jötunheim's usually said to lie to Midgarðrs east; where the sun rises, reborn; it's not a hard connection to make.

So Robert E Howard either studied the Proto Indo-European language, & the Indo-European mythologies far more carefully than Bruce Lincoln did, or, as I often do, he just had a random idea for his fictional equivalent to the Norse that later linguistic evidence & parallels in contemporary Indo-European mythologies legitimized; either way, it turns out that that aspect of Conan the Barbarian lore seems to actually be quite accurate.

Gods of the Sea & Underworld: Ægir & Rán

The obvious part's self explanatory, but research suggests the Bronze Age Nordics believed the underworld to exist below the sea; & even used certain aquatic materials in tomb construction; which'd make Ægir & Rán the original gods of the Underworld if both hypotheses turned out to be correct.

& there’s evidence to suggest that both´re correct; the first bit’s that even in Viking Age Norse mythology, the afterlife for those who drowned was to dwell in their Höll, Ægirheim; which could be a scaled down form of the belief of the Underworld existing below the sea, & Ægir & Rán being its original gods back in the Nordic Bronze Age.

The second bit’s that a culture contemporary to the Bronze Age Nordics likely had the same belief; In Mykenæan (Mycenean) Greece, the sea god Poseidon was the pantheons king; as evidenced by his having the title “Wanax”; Proto-Greek for king. He was also the god of the Underworld (an aspect likely split off & made into the god Hades in the Hellenic period). The fact the Mykenæan Greeks believed Poseidon to be the god of both the sea, & the Underworld suggests they believed the Underworld to lie below the sea; just like the research suggests the Bronze Age Nordics believed.

As for how this ties into my speculations about Jötunheim & its original place in Nordic cosmology in the Ymir section, scholars speculate that the Bronze Age Nordics believed the dead to dwell within the Underworld that they believed to exist below the sea, & that some, probably those who drowned there, were believed to dwell there either for eternity, or until they reincarnated; while some may’ve volunteered to help row the ship Súnna sailed east through the underworld, & west through the sky. But I think it’s safe to say that with Bronze Age Nordic culture being a warrior culture, warriors wouldn’t have found either of these afterlives satisfactory; hence I believe for them, the underworld was a sorta station at which they waited until Súnna, Vili, & Vé came at night; which’s when they’d board the ship, along with the souls who volunteered to row, & then they’d help Vili & Vé protect her while Súnna ferried them through the underworld to Jötunheim to be reincarnated as Jötun warriors. After all, like I said, not only would that give Jötunheim a more significant place in the original Nordic cosmology by making it the warriors afterlife of a warrior culture, but it also expands Súnna, Vili, & Vés role in the original Nordic cosmology too.

God of Sailors: Njörðr

Some sources claim Njörðr to be God of the Sea, but I've heard that in the Viking Age, he was the God of Sailors & Ships; which can also sail on a river, a lake, etc; as Bronze Age Nordics no doubt did at least as often as on the sea, & their Viking Age descendants; if true, this’d also give him a strong association with commerce & piracy, for obvious reasons.

Goddess of the Earth: Jörð

Every Indo-European pantheon had an Earth Goddess, & even in the Viking Age, the Nordic pantheon was no exception; what makes Jörð unique, would be whether by being the female half of a double being, or the wife in a divine couple, in the Nordic Bronze Age, Jörð would’ve been, as the translation of Ymyós (or Ymiós), the Proto Indo-European word Ymir derives from, as “double” or “pair” proves, seen as half of the original unified Ymir, & so might’ve sometimes been called “Jörd Ymir“; translating as “Jörd of the one“, or “Jörð of the pair“; knowing that, to me it’s no longer strange that lots of female fantasy anime characters’ve been named Ymir; as that fact makes Ymir a sex neutral name.

Goddess of the Night: Nótt

Pretty self-explanatory imo, but just in case, while we're told he's Nótts father in Norse mythology, as far as I can find, we're never told how Narfi came to be. That's why I hypothesize that in the Nordic Bronze Age, he was an aspect of Ymir; this aspect being named "Ymir Narfi", or "Ymir of the dark" in English; & it would've been this aspect of Ymir that fathered Nótt. It's quite common for gods to have multiple aspects after all.

Goddess of the Hunt: Skaði

While Bronze Age Nordics practiced agriculture, they didn't do so to the same extent their Viking Age descendants did; they still hunted & gathered for about half their food, so I'd imagine Skaði was an even more important goddess in the Nordic Bronze Age the Viking Age. Though I don't think she'd yet be a Goddess of Vetr, as Vetr weather wasn't as prominent in Scandinavia during the Nordic Bronze Age as it was in the Viking Age; remember, Bronze Age Nordics were growing grapes in their own soil.

Gods of Fire: Sinnmara & Surtr:

This might at first seem even stranger than my including Ymir, but there's actually a volcanic cave in Iceland called "Surtshellir"; where they found evidence that, in the Viking Age, whether it was an actual such act, or just one meant to ward his flames off to delay Ragnarök, the Norse did practice a worship analogous ritual dedicated to Surtr; with the Icelandic Landnámabók (Book of Settlements), even describing an 150 km journey undertaken by Þorvaldur Holbarki, the son of the village Goði (chieftan), Þorðar, to Surtshellir, to sing a drápa, or poem of praise, to appease Surtr. Given how, according to the Landnámabók, the Iceland settlers came from all over Scandinavia, this could be a vestige of actual Surtr worship practiced in Scandinavia in the Nordic Bronze Age.

& I don't know how many here know this, but in Fjölsvinnsmál, Surtr's attested to have a wife named Sinnmara; & it even says that she keeps Surtrs sword, Lævatein, locked in a chest that she guards.

As for their role as Fire Gods, I hypothesize they were a sex role reversed, fire oriented counterpart to Ægir & Rán; with Sinnmara being the goddess of domestic fire, used to cook food, disinfect water, smelt copper & tin to make bronze, & provide warmth & light much like the sun; which's why I also hypothesize she might've been interpreted as an aspect of Súnna; the beginnings of their names're even almost identical, as only the vowel's different. This would've also made her the goddess of cooking, medicine, the forge, art (the artifacts being both pieces of art & functional objects most of the time suggests a strong link between smithery & the arts), & the hearth.

Surtr meanwhile, would've been the god of wildfire; which burnt forests, buildings, & settlements down; A god you'd wanna keep appeased, along with Sinnmara, or she'd let Surtr use Lævatein to unleash wrathful wildfire on you. But as long as you didn't, she'd keep Lævatein locked in a chest to keep Surtr from just unleashing wildfire whenever he wanted (by the way, I didn't name the chest Lægjarn because I don't know if that's the name of the chest, or Lævateins scabbard).

& speaking of Lævatein, there's a version of the Norse creation myth in which the fire Jötnar, Surtr included, were already dwelling in Múspelheim; & in one version I heard, the sparks that met with the frosty mist of Niflheim there were flung into Ginnúngagap when Surtr started swinging Lævatein around; I don't really subscribe to that version of the myth myself, but the fact that it exists suggests Surtr to be a pre-existing entity in the Nordic religion; another reason to consider this possibility.

God of Wind & Storms: Hræsvelgr

In Vafþrúðnismál, Hræsvelgr's said to create all winds by flapping his wings; & to sit at heavens end; suggesting him to have some connection to the sky. With that in mind, if Ymir really was the Bronze Age Nordic God of the Sky, Hræsvelgr might've been one of his sons, or aspects; maybe both, knowing how gods often work in mythology.

Thunder Goddess: Hróðr

While the idea of the Bronze Age Nordic pantheon having a thunder goddess might seem strange at first, given that the Proto Indo-European thunder god, Perkwunos, is decidedly male, Not only was it fairly common in the Bronze Age for certain communities in a culture to worship of female form of gods we recognize as male now, but the fact that religious objects & ornamentation from the culture seem to be much more frequently found in association with women, the petroglyphs & bronzeworks that show religious symbols & activities more frequently show women engaging with/in them, & even in the Viking Age, the most famous burial, the Oseberg burial, is one of a priestess & her attendant, suggest the Bronze Age Nordic religion was far more female centric than most contemporary Indo-European religions; mind you, this doesn't mean male gods can't be many or powerful, it just means that religion was seen as something women directed, & sometimes a goddess might play a role traditionally played by a male god in that religion; as Súnna already does, even in Viking Age Norse Religion.

As for why I'd pick a jötun as obscure as Hróðr to play that role, in the Eddic poem Hymiskiða, Þor's actually referred to as "Hróðrs Adversary"; & according to the Dictionary of Norse Myth & Legend (couldn't find a hyperlink to anywhere besides where to buy the book), the name Hróðr has been translated as "Glorious" or "Famed"; much like Þor would later be glorious & famed among the Viking Age Norse. & putting those two details together suggests that Hróðr was the original Nordic Thunder deity, & there was a clash between hers & Þors cults before the *Æsir* were fully cemented into the Nordic pantheon; with the *Æsir* cult likely having Oðin father Þor with Jörð; as Hróðr was likely born to her with Ymir, to legitimize Þors replacing Hróðr as the Nordic Thunder deity; much like how the demonstrated likelihood of Ymir being the original Nordic Alfaðir reframes the scene in the Norse creation myth of Oðin slaying him as a declaration that the *Æsir* were the new primary gods of the Nordic religion. It'd certainly explain why the Þúrisaz rune's symbolic of both Þor, & the Jötnar.

& hey, this might make Atali, daughter of Ymir in the Conan the Barbarian mythos, very loosely based on an actual mythological figure. Another treat for all the Conan fans reading this.

Messenger God: Ratatoskr

In Viking Age Norse mythology, Ratatoskr runs up & down Yggdrasil delivering insults between Hræsvelgr, who dwells at the top of the canopy, & Niðhöggr, who dwells below the roots in Niðafjöll; & while Hermóðr might´ve taken the main position as such over after the Æsir were cemented into the Nordic pantheon, I interpret this act as a vestige of his being the original Nordic messenger god; after all, he's pretty much the only non-Æsir related being who regularly travels the entirety of Yggdrasil instead of just once or twice.

God of Wisdom & Poetry: Vafþrúðnir

Now, there's a few different non-Æsir figures who're legit candidates for the Nordic Bronze Age God of Wisdom, two of which, Mímir & Kvasir, are better known; with Kvasir even having a direct connection to poetry, the preserver of the ancestors' wisdom before writings invention, in that the dvérgr (dwarves) Fjalar & Galar fermented honey in his blood to make the Skáld Mjóð (Mead of Poetry); & I was tempted to include him for that reason. Ultimately though, I picked Vafþrúðnir specifically because unlike those other gods, he actually gives a specific demonstration of his wit in the Eddic poem named Vafþrúðnismál, after him; engaging in a duel of riddles, which're often poetic, with a disguised Oðin; who only beats him by asking him what he whispered in Baldurs ear when resting him on his funeral pyre; something literally only he & Baldur would know; which I consider cheating. & in fact, the fact that the Viking Age Norse God of Wisdom felt he had to cheat to best him in that poem shows Vafþrúðnir´s truly wise enough to've been the Nordic Bronze Age God of Wisdom.

God of Liquor & Agriculture: Hymir

In Hymiskiða, the same poem in which Þor's referred to as "Hroðr's adversary", Þor & Týr go on a mission to fetch a cauldron from Hymir for Ægir to use to brew Mjóð for the gods to drink at a feast he's hosting in his hóll Ægirheim; the fact that only Hymir's cauldron was suitable for this suggests it's a divine instrument, a gods symbol of power; which in turn implies that Hymir's a god in his own right; the god of liquor.

& in the Bronze Age, there would've been a strong connection between liquor & agriculture as everything they had that's fermented to make liquor besides honey is exclusively farmed as it's almost impossible to find in the wild; & even in honey's case, it's very rare in the wild, so it's more efficient to get it via beekeeping; which partially relies on agriculture to give the bees plants to pollinate; which's why I think, while other gods'd take that role over in the Viking Age, if he really was worshiped as a god in the Nordic Bronze Age, Hymir would've been the god of both liquor & agriculture.

God of Death & Punishment: Níðhöggr

While most here're familiar with the Norse Underworlds of Niflheim, Helheim (which I personally think's just Hel's hall in Niflheim), & Múspelheim, what a lot of you may not know, & I only found out doing the research for this article, is that there's another underworld (or possibly just another part of Niflheim) that a dishonorable Nordic could find themselves in; Náströnd (Corpse Shore); it's the afterlife location that murderers, rapists, severe oathbreakers, & other capital offenders & villains found themselves in when they died, & when they arrived, sooner or later, their fate was to be devoured by the Dark Dragon who lives beneath Yggdrasils roots, Níðhöggr. & while this's easy to interpret as something the gods do simply to slow his gnawing at Yggdrasils roots to delay Ragnarök, there's an interesting detail in the Eddic poems Níðhöggr's attested in, Grímnismál, & Völuspá, that suggests that there's more to it than that.

In pretty much every translation of Grímnismál & Völuspá, the dragons name, Níðhöggr, is translated as “Villain/Malice Striker/Hewer/Biter”; implying that punishing the wicked dead was in fact his main, & original role in the structure of the cosmos, rather than just something he did as a side effect of a divine distraction.
What makes this interesting in the context of the Nordic Bronze Age’s that we know the Viking Age Norse technically sacrificed people to their gods by sacrificing capital offenders to Oðin via hanging, as Oðin hung himself from Yggdrasil for nine days to learn the secrets of the rúnar; hence one of his epithets being “Hangra Faðir“ (Father of the Hanged).

But the fact that even in the Viking Age Norse religion, those criminals who weren’t hanged in sacrifice to Oðin were believed to go to Náströnd to be eaten by Níðhöggr suggests that before the Æsir were cemented into the Nordic pantheon, & the practice of hanging introduced to Scandinavia, all executed criminals were sacrificed to Níðhöggr; & even after the Æsir replaced a lot of the existing Nordic gods, many of whose roles were changed, only criminals who were executed via hanging were sacrificed to Oðin; while those who were executed any other way were still sacrificed to Níðhöggr.

Now, while the idea of non-Asians worshiping dragons as gods might seem hard to believe, it’s actually not unheard of; in fact, figurines from the Fárdal hoard suggest dragon worship was practiced in Bronze Age Nordic culture; depicting what’re called “snake-horses” or “horned horses”; they’re probably called such because of their elongated faces; but dragons’re frequently depicted with elongated faces, as many reptiles’re known to have them; & the fact these elongated faces’re put on serpentine bodies suggests Bronze Age Nordics did the same. So there’s evidence to suggest Bronze Age Nordics practiced dragon worship; which in turn suggests the Viking Age Norse’s dragon head longship prows to be evidence of this practice surviving into the Viking Age.

& not only all that, but New Kingdom Khemet, known to us as Egypt, from the Greek Ægyptus, a culture the Bronze Age Nordics interacted with for trade & other purposes (as evidenced by Baltic Amber jewelry being found in Tutankhamuns tomb), had a similar belief to the Nordic Náströnd; they believed that ones heart became heavier the more evil it held, & if it weighed more than the pure feather of Ma’at, the deceased wicked souls fate was to be destroyed by having said heart be devoured by Ammit; a beast with the back of a hippo, the shoulders & mane of a lion, & the head of a crocodile; the last feature giving it a draconic appearance.

I personally think the Nordic belief was developed independently, similarly to how they developed stone double-axes before coming into contact with any Bronze Age culture they existed in, but I bring the similar Khemeti belief up to make the point that the belief in the souls of the wicked being devoured by a draconic beast did in fact exist in the Bronze Age; making it entirely possible that the belief that the souls of the wicked dead were sent to Náströnd to be devoured by Níðhöggr is a Nordic Bronze Age custom that survived into the Viking Age; as many Nordic Bronze Age customs survived into the Viking Age, if in a more downscaled & limited form.

Trickster God: Skrýmir
I was tempted to put Lóki here at first to have a section as short as Dagrs, but according to the story of Þors journey to Útgarðr, there’s a Jötun who was such a cunning trickster as to be able to fool even him; that Jötun was Skrýmir; who used Jötun magic to shape fire into a being named Logi that bested Lóki in a speed eating contest at his Höll after Lóki claimed to be able to eat faster than anyone alive. He even admits to his deceptions of all four travelers; most likely as a form of boast.

Similarly to how Oðin, the Viking Age Norse God of Wisdom, feeling the need to cheat to best him in their contest of wit suggests Vafþrúðnir to be wise enough to've been the Nordic Bronze Age God of Wisdom, the fact that Skrýmir was such a cunning trickster that he was able to fool even Lóki, the Viking Age Norse Trickster God, even being known also as Útgarða-Lóki in that story, suggests Skrýmir to be a cunning enough trickster to've been the Nordic Bronze Age Trickster God; furthermore, that same story tells us that Þor, Lóki, Þjálfi, & Röskva, when they heard (& presumably felt) Skrýmirs snoring, they mistook it for an earthquake; which´d give Skrýmir the connection to earthquakes that Lóki would later have after being bound & forced to endure the serpent venom dripping into his eyes; with an even stronger connection to trickery than in Lókis case, as his snoring is mistaken for earthquakes.

Goddess of Tombs & Funeral Rites: Hyrrokkin

The only time we see Hyrrokkin appear in Norse mythology is in the story of Baldrs Funeral; summoned by the gods as, whether in their grief, or simply because, being the largest of all ships, it was too heavy, the gods couldn't summon the strength to push Baldrs skíp Hringhorni, into the water; interestingly, there's actually two different versions of this story; in one, Þor kills Hyrrokkin along with lots of the other Jötnar attending the funeral when her pushing Hringhorni into the water sets the rollers on fire; & in the other, the one more people're probably familiar with, he's plenty ready to kill her, but the other gods stop him, reminding him that she's only doing what they summoned her there to do. Either way, the fact that this's literally the only story she appears in gives Hyrrokkin a very strong connection to funerary rites; & the contrast between these two versions of the story suggests there might've been a cultic conflict after the Æsir were introduced to Scandinavia, with the Nordics trying to preserve Hyrrokkins worship in the face of this new pantheon gaining popularity due to their more universally warlike nature.

& if Hyrrokkin really were the Nordic Bronze Age goddess of tombs & funeral rites, she might've also been the original Judge of the Dead; like how the Khemeti god Anpu, known to us by the Greek translation of his name, Anubis, weighed a souls heart against the Ma'at feather to decide if they should be allowed into Aaru, the Khemeti paradise, or destroyed via said heart being eaten by Ammit. An aspect that would've been split off & made into its own goddess, Hél; & if Bronze Age Nordics used certain aquatic materials in tomb construction, she might've also been conceived of as Ægir & Ráns dóttir.

Serpent God of Rebirth: Jörmangandr

According to a lot of Nordic Bronze Age petroglyphs depicting what seem to be mythological scenes, there was in fact a serpent that was believed to be the enemy of Súnna, that Vili & Vé protected her from when she went on her journey through the Underworld; similarly to how whenever Ra went on his own journey through the Duat, the serpent Apep tried to devour him; necessitating the gods Anhur & Bastet accompanying him to protect him, & to how in the Viking Age about two thousand years later, the Ulf Skól would be believed to chase her across the sky to eat her, as she'd finally manage to do, at Ragnarök.

But even in Khemet, where this facet of their mythology´s well known (at least last I checked), serpents weren't purely antagonistic entities; as far back as the pre-dynastic period (known to Conan Fans as the Stygian period) the goddess Wadjet, traditionally depicted as a cobra, was believed to be a protector goddess; protector of originally just the city of Per-Wadjet, but during the Dynastic period, of pregnant women, pharaohs, & even Khemet as a whole; as demonstrated by how the pharaohs crown & deathmask, was traditionally adorned with a cobra as the centerpiece.

Razors with serpent imagery on them've also been found among the Nordic Bronze Age artifacts; suggesting that the Bronze Age Nordics held a similar religious view towards serpents; & in many different religions, serpents were often associated with rebirth due to their shedding their skin; with even the Uoroboros, a symbol first appearing in New Kingdom Khemet, & later in Viking Age Norse mythology as Jörmangandr, still associated with the cycle of death & rebirth today. & I find the fact that the serpent imagery in question's on razors, a tool used for grooming & cleaning ones person, to be particularly intriguing because it suggests that the Bronze Age Nordics drew a connection between a person shedding all the filth they accumulated the previous day by cleaning & grooming themselves (which their Viking Age Norse descendants would later be in/famous for), & a serpents shedding its filthy, old skin for the clean new one underneath; it'd be pretty easy to interpret that as a daily rebirth of sorts. This's why instead of being purely antagonistic like Apep was in the Khemeti religion, Jörmangandr would've had a few positive aspects as well, for which he would've enjoyed minor worship in the Nordic Bronze Age religion; & it'd only be in the Viking Age Norse religion that emerged with the Nordic peoples adoption of Æsir worship about two thousand years later, that Jörmangandr would become a purely antagonistic entity.

& in the story of Baldurs funeral, when Hyrrokkin comes to Ásgarðr, she's described as coming in riding a wolf which she rides using a pair of snakes for reins; if Hyrrokkin was the Bronze Age Nordic goddess of tombs & funeral rites, &, as the Bronze Age Nordics' using certain aquatic materials in tomb construction suggests, the dóttir of Ægir & Rán, that detail implies a strong association with serpents that'd suggest her to be Jörmangandrs sister like Hél would later be in the Viking Age Norse religion; which'd in turn suggest Jörmangandr himself to've originally been Ægir & Ráns sónn instead of Lóki & Angrboðas like he´d become in the Viking Age Norse religion as a show of his being made into a purely antagonistic entity. & if that's true, that would've given Jörmangandr a very strong connection to both the sea, & the Underworld; which his being banished to the depths of the sea in Viking Age Norse religion suggests he had even then, much later; & if that was the case, it's possible that Bronze Age Nordics believed other snakes to be his children born on land, & eels, who have a very snake like body structure, to be his children born in the sea.

& with the Fárdal figurines showing snakes with elongated faces, it's entirely possible the Bronze Age Nordics might've interpreted Jörmagandr as an aspect, or a younger form or sibling of Níðhöggr; in turn implying Níðhöggr to be Ægir & Ráns son too.

Goddess of the Wilderness: Angrboða

In Völuspá, Angrboða's attested to live in a forest in Jötunheim called Járnvið (Ironwood); giving her a strong connection to the wilderness; which would've been seen as a very dangerous place; which's emphasized by the translation of her name as "Harm-Bidder" (couldn't find a hyperlink to anywhere besides where to buy the cited book); & with Járnviðr being strongly associated with wolves in Gylfaginning, this likely gave her a strong connection to wolves even before the Æsir replaced most of the native Nordic gods.

If she was the Bronze Age Nordic goddess of the wilderness; young men about to undergo the Koryós ritual might've offered a sacrifice to her to appease her to increase their chances of coming back home alive, & when the survivors came back, burning the wolkskins they wore out in the wilderness might've partially been considered another sacrifice to her as thanks for sparing them.

Lesser beings:

Jotnar:
With how many of the gods in this pantheon are Jötnar, Bronze Age Nordics would've doubtless believed in lesser Jötnar as well; & if Jötunheim was the original Nordic warriors afterlife, some might've, as previously stated, been the reincarnations of deceased mortal warriors.

Dragons:
Dragons seem to be one of the few mythological creatures that're universally believed in alongside giants; & the Fardál hoard figures depicting them show that Bronze Age Nordics shared this belief; though their serpentine body shape & lack of wings suggests that they were much more strongly associated with the ocean than with the land.

Vættr:
There's all different types of Vættr even in later Viking age Norse religion; with examples from the Viking Age being Mein-Vættr (Evil Wight), Landvættr (National Guardian Spirit), Vitta Vættr (Witch Wight, or Sorceress), & Bjargvættr (Friend Sprites); suggesting that Vættr are essentially the Nordic equivalent of the Sidhe (fairies); & there might've been even more varieties of Vættr in the Nordic Bronze Age than there were in the Viking Age; & they might've been seen as a parallel people similarly to the Álfar that'd be introduced to Nordic cosmology alongside the Æsir; which the latter have a strong connection to through the Germanic god Freyr.

And that everyone, is my speculative Nordic Bronze Age Pantheon; let me know what you found interesting, what you agree with, & what you disagree with.